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CHARACTER OF WYCLIFFE.

IT was a declaration of the Messiah to his disciples, "Ye are the light of the world." The declaration evidently respects moral character. And being expressed in general terms, it implies that a knowledge of divine truth, and a moral purity, which are compared to light, are essential to the character of every true disciple of Christ. It hence follows that no external circumstances can extinguish the moral light of those who are heirs to the unfading inheritance; that every true Christian, however deep the moral and intellectual darkness which envelopes the world around him, will himself distinguish the essential truths of the gospel, and feel their influence upon his heart.

We are not then, as some have supposed, to look for an *improved edition* of Christian doctrine at every step in the advancement of literature and science. We must expect to find true Christians, as the *light of the world*, in all ages, embracing essentially the same doctrines, and cherishing the same purifying hope.

It is gratifying to observe that the facts developed by history, accord with this unavoidable inference from the declaration of the Saviour. It is pleasant to know that even in times when it seemed as if truth and righteousness had forever deserted the abodes of man,—when crime, and ignorance, and merciless barbarity, covered every spot of earth in one cloud of fearful blackness,—there were some who bore upon their souls the lovely impress of the Eternal Spirit; some whose purity of life, and unbending adherence to principle, marked them as "the salt of the earth;" and that all these adopted essentially the same views of the distinguishing features of the gospel.

Of this number was JOHN DE WYCLIFFE.

Appearing in an age of unparalleled corruption, he shone indeed as a light "in the midst of a crooked and perverse" generation.

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He was born at Wycliffe, in Yorkshire, England, about the year 1324, nearly two centuries before the great reformation in Germany, under the labors of Luther.

At this period the Papal power was at its height. The bishops of Rome had been gradually rising in their pretensions and authority, until, as Popes, they claimed to be the infallible successors of St. Peter; and wielded a mightier temporal power than did the proudest of the Cæsars, when Rome boasted herself mistress of the world. Throughout nominally Christian Europe, so completely were the souls and bodies of men chained down by this galling despotism, that few dared to move or even think, without the permission of their ecclesiastical superiors. And no Christian prince might venture to question the authority of the Roman pontiff, without hazarding his throne, and attracting the superstitious and affrighted gaze of the populace, who would regard him as engaged in fearful rebellion against the mandates of Heaven.

Roman Catholic writers themselves acknowledge that all orders of the priesthood, from the Pope to the begging friar in rags, were stained with every species of pollution and vice. "The souls of men were made the objects of traffic;" and licenses to perpetrate crime were bought and sold, like the common necessities of life, by those who claimed to be the ministers of Christ.

Under such a blighting influence, need we wonder that the simple truths of the gospel were forgotten? that godliness was supplanted by corruption and crime? that the scattered remnant of the faithful sent up to heaven the bitter lamentation, "Judgment is turned away backward, and justice standeth afar off; for truth is fallen in the street?"

In the very midst of this moral pestilence, Wycliffe sprung up, as from the regions of the dead, in the full vigor of life and strength, and stood forth as the unyielding champion of truth. Yet few have properly investigated his labors, or done justice to his memory. His name is seldom mentioned in connection with those of Luther, Melancthon, and Calvin; and until very recently his character seems to have been but imperfectly understood.

A variety of circumstances have contributed to this ignorance of his merits.

The emissaries of papal power, either during his life, or shortly after his death, committed to the flames every copy of his numerous works, which their eagle-eyed vigilance could discover. While the remainder, in consequence of the persecution of his early followers, were doomed to comparative obscurity. Nor have there been any religious institutions or bodies of men to refer to him as their *founder*, and transmit his name to posterity. But there is yet another circumstance which is probably the principal cause of this neglect.

The immediate results of his labors were less conspicuous than those effected by the great reformers of a subsequent age. While we have before us a statement of one of his inveterate enemies, that "more than one half of the people of England in a few years" embraced the sentiments of Wycliffe, we should indeed be unwilling to say with a late writer that his efforts wanted immediate and

general success. Still, however, the *visible effects* of his labors were far less adapted to attract the notice, and fix the attention of the world, than those which immediately resulted from the efforts of Luther. Though he did not completely break up, he yet disturbed the death-like slumber, which had been deepening from by-gone generations. He seems to have possessed those same comprehensive and enlightened views, that stern decision, and above all, the same clear perceptions of the practical truths of the gospel, which characterized the reformers of the sixteenth century. And although the light which he struck out, was obscured after his death, it yet contributed more than that of a morning star, toward ushering in the dawning day of the reformation.

At the age of sixteen we find Wycliffe a commoner at Merton College, Oxford, where he completed his public education. It was here that he acquired that mental discipline, and that commanding power in extemporaneous discussion, which one of his most relentless foes affirms to have been almost superhuman.

“The years of his minority had scarcely departed, when the nations of the earth began to droop under one of those afflictive visitations, which the conscience of mankind has ever connected with the peculiar displeasure of the Almighty.” “It was in the year 1345 that a pestilence, the most destructive in the annals of the world, appeared in Tartary,” which in the course of its desolating march swept over almost every spot of the habitable globe. This fearful calamity seems to have made a salutary and indelible impression upon the mind of Wycliffe. But he was disappointed in looking for any signs of repentance in the ungodly world around him. Hardened, rather than subdued by suffering, they seemed to spurn the heavenly monition. And such was the hopeless corruption of the times, that he regarded it as indicating the rapid approach of the last days; and published his views in a tract on that subject in 1356.

Four years subsequent to this, he acquired great celebrity by certain publications, in which he exposed the hypocrisy and vices of the begging friars, a class which, to some extent, had already become the object of popular disgust.

In 1372, at the age of 48, he was appointed to the professorship of Theology at Oxford, a circumstance which evinced at once the high estimation in which he was held as a man, and as a scholar. Here we find him strenuously inculcating the peculiar doctrines of revealed religion, and appealing to the long neglected word of God as the only standard of truth, and rule of action.

Two years after this appointment at Oxford, he was honored with another by the king, as one of his delegates to remonstrate with the Pope against his ambitious claims from the English throne. During this mission, his negotiations with the Pope's nuncios allowed him to examine more narrowly the character of a court, whose pretensions to infallibility he was already disposed to question. It disclosed to him some of the unexpected enormities, which prevailed in the *interior* of this nominal sanctuary of religion. And the attacks which he had hitherto directed only against the infa-

mous practices of the lower orders, were afterwards levelled at the Pontiff himself, and the very principles of popery as the foundation of the reigning corruption.

Wycliffe was now a favorite with the king and parliament, and in high estimation at the University. But the purity and strictness of his principles, and the unsparing severity with which he exposed the vices of the priesthood, had secured for him the cordial hatred of all ranks of the clergy. And notwithstanding the general torpor which then palsied the energies of the human mind, his efforts too much threatened the safety of the prevailing system to pass long unnoticed. The Pope himself took active measures to suppress the sentiments and efforts of the heretic; and in two instances he was summoned before the English Inquisition. The first occasion was in 1377, three years after his return from the court of Rome. Letters were addressed by the Pope "to the ecclesiastical authorities, to the king, and to the university of Oxford," accusing him of heresy, and directing that he should be cited to appear for trial before his ecclesiastical superiors. Wycliffe was obedient to the summons. But the populace, alarmed for his safety, crowded around the place of meeting, and with many of the citizens forcing their way into the chapel where the parties were convened, loudly proclaimed their attachment to his person and opinions. "The dismay created by this tumult was augmented, when Sir Lewis Clifford entered the court, and in the name of the queen-mother forbade the bishops proceeding to any definite sentence respecting the doctrines or conduct of Wycliffe." He thus escaped the effects of a malice which thirsted for his blood.

From this time however his popularity seems to have declined. Very few were prepared to relish doctrines which enjoined holiness of heart, and a life unspotted by sin.

On the accession of Richard to the throne, and the consequent change of the ministry, his influence with the court and nobility was greatly diminished. Still however much respect for him was manifested by the House of Commons.

About this time he became deeply impressed with the importance of making the Bible accessible to the mass of the people. The only version sanctioned by the established church was in Latin, which few even of the priests could read, and which was of course utterly useless to the great body of the people. Wycliffe was never of the opinion, that God professed to send a revelation of his will to light the sinner's path to heaven, and then mocked his hopes by clouding it with intentional obscurity; or that he failed through *inability* to make it so plain that it might safely be trusted in the hands of *all*;—so plain that he who runs may read. Anxious therefore to give the word of life to those who were perishing "for lack of knowledge," he zealously engaged in a translation of the Bible. And before his death, he completed the first entire English version of the scriptures which had ever been given to the world.

"The power of his enemies was now daily becoming more formidable;" and as Richard appears to have been unfavorable to the views of the reformer, they procured from him, with the con-



sent of certain lords, a statute for the punishment of heresy ; which was, of course, designed to affect Wycliffe and his adherents. Wycliffe now appealed to Parliament, for the defence of his civil rights, in a petition which met with a favorable reception. The House of Commons addressed a remonstrance to the King, demanding the abrogation of a statute which they had no voice in enacting.

The repeal of Parliament, however, was disregarded by the ecclesiastical authorities, and Wycliffe was arraigned before his old enemy, Courtney, Archbishop of Canterbury. At this trying moment, he was deserted by his former patron, the Duke of Lancaster, whose power seems to have declined after the accession of the new king. His enemies succeeded in expelling him from his professorship at Oxford. But a conviction of the high estimation in which he was still held, as a man of inflexible integrity,—and perhaps a consciousness of their inability to encounter the resistance of so gigantic an intellect,—prevented them from resorting to any violent measures ; though they condemned many of his sentiments as heretical. There is indeed a want of sufficiently full and accurate accounts, to enable us at this distance of time, to decide with certainty, by what means he so far escaped the designs of his enemies. But their bitter invective, and the terms in which they lament the inefficacy of their malice, clearly evince that he owed his safety to no moderation on their part.

About the time that he was expelled from his station at Oxford, a summons from Pope Urban VI. demanded his appearance at Rome, “to answer before the chair of St. Peter, to the charges preferred against him.” Severe indisposition prevented his compliance with this mandate. But he addressed to “his Holiness,” a “letter of excuse,” which, for its combination of modesty with dignified reproof, is truly remarkable. “I take it,” says he, “as a part of faith, that no man should follow the Pope ; no, nor any saint that is now in heaven, but inasmuch as he followed Christ, for James and John erred, and Peter and Paul sinned.”

Wycliffe’s constitution had been much impaired by a weight of anxiety and sorrow, in connexion with the severity of his labors. And he now passed the short remnant of his days in the comparative retirement of his parish at Lutterworth. “There was no remission of activity to the full extent of his powers.” But he soon closed his eyes upon these scenes of wasting tribulation, to enter into the joy of his Lord.

He expired on the 31st of December, 1384.

It seems proper that we should here pause, and for a moment examine certain statements which have represented the character of this reformer in an unfavorable light. That the voice of calumny should be heard from his bigoted enemies, is indeed no matter of surprise. But when we find a grave protestant historian of the 18th century, preferring charges unfavorable to his character, it certainly becomes us to inquire whether they are founded in fact.

In the short sketch which Milner, in his “Church History,” has given us of the life and opinions of Wycliffe, with some commen-

dation of the reformer, we find various assertions, and *more insinuations*, intended to detract from his merits. All these remarks, which assume various shapes,—and lest the reader should forget them, appear at convenient intervals throughout the whole account,—will, on close examination, be found to intimate one of two charges—That Wycliffe was infected with a political spirit, and unduly anxious to secure the favor of the nobility—and, That he wanted the constancy and heroism to make an honest avowal of his sentiments in the hour of trial.

On the first point, we shall only remark,—and we say it without the fear of contradiction,—that Wycliffe “relied on political dexterity,” just so much as to defend his civil *rights* by the civil authority.

The second charge is founded on his explanation and defence of his sentiments, on the two occasions when he was summoned before an ecclesiastical court. These explanations have been represented as a virtual recantation. To this it might seem a sufficient answer, to observe, that no such intimations, in either case, appear on the records of the court; and that his enemies represent him as an absolutely incorrigible heretic. But as quotations have been made from Wycliffe’s paper, for the purpose of fixing on him the charge of duplicity, of equivocating and surrendering his sentiments, on the *first* of these occasions, it may be well to examine the matter a little more minutely. It is readily admitted that there is some obscurity in his remarks on such metaphysical and speculative questions as the doctrine of transubstantiation, and the right of the civil authority to seize the funds of a corrupt church. But let it be remembered that there is no want either of clearness or decision in relation to the *fundamental* truths of the gospel, and that on these *speculative* points, he was not at this time perfectly settled even in his own mind.

As to the *second* trial, if Wycliffe on that occasion manifested a timid want of decision, it must have been strangely at variance with all his other conduct about this time. In proof of this, it will be sufficient to present a single quotation from his letter to Urban VI. And let it be borne in mind, that this letter was written on a sick bed, probably soon after his ejection from the professorship at Oxford. “This I take as wholesome counsel,” says he, “that the Pope should leave his worldly lordship to worldly lords, as Christ enjoins him, and that he should speedily move all his clerks to do so, for thus did Christ, and taught his disciples thus, until the fiend had blinded this world—” Language, whose boldness, in that dark age, must have been deemed the height of impious presumption.

We recollect as lamentable instances of human weakness, that such devoted martyrs as Craumer and Jerome of Prague, abandoned the truth in an hour of peril. And we besides remember to have heard that Peter even denied his Lord. We could, therefore, have been prepared to learn that *Wycliffe*, in some trying moment, deserted the cause of truth. But whether this charge be just, let *facts* decide.

It would not, perhaps, be difficult to point out causes which might have biased the judgment of Milner. But I shall merely remark in passing, that whenever he notices Wycliffe's opposition to pecuniary endowments for the clergy, or his republican views of religious liberty, he seems to be haunted by the ghost of disorder.

It will readily be presumed that the *unwavering constancy* of the reformer, in the midst of privations, obloquy, and the prospect of death itself, could have resulted from nothing else than the force of christian principle. Wycliffe was, indeed, in the highest and only appropriate sense of the term, a CHRISTIAN. Born of God, his soul inherited the features of the life-giving Spirit. Hence, he received the same evangelical faith, which has ever characterised those who were constituted the sons of God. Of course we find him impressed with the same views of man's defection from moral purity, and relying on the same means of restoration, which were taught by Paul, and advocated by every martyr to the cause of truth, in subsequent ages.

Himself a subject of that "new creation," without which, no man can see the kingdom of God, he was conscious that "the carnal mind is enmity against God"—that the desires of the sinful disposition are not subject to his law, neither indeed can be. Thus sensible of the impossibility of performing any service which could be a ground of acceptance with God, he relied for justification, solely on that atoning sacrifice whose blood cleanseth from all sin.

In surveying the dark and troubled scenes of the 14th century, the Christian pauses with indescribable pleasure, to contemplate in Wycliffe a pre-eminently bright reflection of the character of his Saviour.

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#### ON LOTTERIES.

LOTTERY establishments are great evils, concerning which, christian editors should not be silent. As guardians of the public morals, they should to the best of their ability unveil the hidden iniquities of the system. They should show the snares which are laid for the ignorant and unwary, and point to the gulf of poverty and wretchedness into which many of the unsuspecting victims of lotteries have fallen. These warnings are necessary: for it is to be lamented, that even members of Christian churches have patronized these establishments. It is charitably hoped that they have done so without consideration, that they have been influenced by the persuasions and example of others, and that when they seriously reflect on the nature and tendency of all such speculations in property, they will at once withdraw from them. We shall, therefore, offer a few reasons, which we trust will convince such persons that lotteries are extremely objectionable.

The expectation of becoming rich by such adventures of property, is foolish. From the very nature of schemes of hazard, while a

few obtain prizes, multitudes must be disappointed. Thousands are in the predicament of a man who dreams that his hands are full of gold and silver, but he awakes and finds himself to be pennyless. Disappointed, they apply to the goddess of chance again; and again they hope for a prize, but obtain a blank. Thus they spend their money for that which is not bread, and their strength for that which profiteth not. What they ought to have appropriated in paying their just debts, or in relieving a poor relative, or what they might have laid up for the season of old age, is gone, never to return. This species of gambling has made many persons poor all their days. They have for a succession of years calculated that the next wheel of fortune would bring them wealth, until at last poverty has come upon them as an armed man.

There is also something peculiarly ungenerous and selfish in seeking to be profited by the losses of others. It is certainly contrary to the principles of Christianity thus to acquire riches, or to gratify our own hopes at the expense of the hopes of thousands. That falsely styled favorite of fortune, is not to be envied, who has obtained wealth, not by his own laudable efforts, but by the disappointed cupidity of his fellow men.

He who by the blessing of God on his own labors has greatly increased his property, may feel a degree of satisfaction that while he has performed his part in society, he has not labored in vain. But surely he can feel no such satisfaction, who has come into the possession of wealth by the revolution of a lottery wheel. There is nothing just, or dignified, or kind, in the means by which it has been acquired. He lives on the spoils of others, without having rendered an equivalent. He is enriched by means which have made his neighbors poorer.

The effects produced on those who traffic in these schemes of hazard, are bad. He who becomes an adventurer in a lottery, does so at the risk of his own peace, and of his future good conduct. No sooner has he selected his number, and purchased his ticket, than he begins to indulge in golden hopes. Already he fancies himself in affluence, and begins to build his castles, and is perplexed to know how he shall expend his vast anticipated treasures. Were this all it might provoke a momentary smile, while we thought of his folly. But the mischief does not end here. He who is thus rich in expectation, begins to be dissatisfied with the ordinary occupations of life. His labor becomes a task. He loiters away his time. He feels discontented with his humble lot. He increases his expenses beyond his income. He borrows in anticipation of future wealth; and when the blank arrives, he experiences that disappointment which maketh the heart sick. He now feels desperate. Like the gamester, he again stakes all the money he can procure, in hope of a better fortune. He has the same hopes and fears, and the same feeling of impatience with his present lot, and the same unfortunate issue.

But we will suppose that the hopes of the lottery adventurer are realized; that his stars are propitious; that his friends congratulate him as the favored child of fortune, and that his success is blazon-

through the country. Does it follow that he will be more happy, more virtuous, or more useful? By no means. In most instances, such sudden acquisition of property is more injurious to the morals, happiness and respectability of the individual, than disappointment. Where is the man who has been raised from poverty to wealth by a lottery, that has wisely used it? For one such instance, we could name a hundred who having lived in extravagance for a year or two, have sunk into insignificance and baseness; and their last end has been far worse than their first.

Few persons, if any, have ever arisen from obscurity to respectability by Lotteries. We are so constituted that we cannot bear a sudden reverse from poverty to wealth, without being injured by it. We become vain, and proud, and sensual. We fall into the snare of the devil, and into many hurtful lusts and passions, and pierce ourselves through with many sorrows. Hence some, who were temperate, industrious, and correct in their habits, while in moderate circumstances, have, on being suddenly elevated to wealth, become the slaves of appetite, and at last have found their appropriate receptacle in a jail or an alms-house. He who gradually acquires wealth, who knows its value by the sacrifices and toils he has endured for it; and who by a gradual change in his tastes, and habits, and feelings, becomes in a good degree modified to his condition, is almost the only one who uses wealth to advantage.

There is nothing then in lotteries, even under the most auspicious circumstances, which render them advantageous. Supposing that there is no fraud, nor swindling, nor deception of any kind practised—and these are surely charitable suppositions—they are still public nuisances. By holding out delusive hopes of riches, they drain from thousands of the poor an important part of their means of a comfortable subsistence. Their moral effects are beyond all doubt pernicious. They excite hopes which from the nature of things cannot be realized; they are the hot-beds of idleness and discontent, and frequently lead to gaming and intemperance. Where fortune seems to favor, evils most generally follow in her train. Property thus gained, is either squandered away in the purchase of new tickets in hope of gaining more; or the individuals become so intoxicated by it, that they lavishly expend it, and then die poor, wretched, and despised.

In closing our remarks, we would caution our readers against covetousness. Your happiness does not consist in the abundance of the things which you possess. If riches increase, your cares will proportionably increase. If God by his blessing on your lawful endeavors give you riches, be thankful for them. But never seek them by means which are of a doubtful character. If God does not succeed you in your lawful avocations; you certainly have no reason to expect his blessing on those which are unlawful. It is proper that we should do our duty. We should provide things honestly in the sight of all men. But let us be careful that we do not make sinful haste to be rich. Better is a little that a righteous man hath, than great revenues in the house of the wick-

ed. A small portion of this world's goods, with a clear conscience, is infinitely to be preferred to improper gains. It is not to games of chance or hazard that we should look for wealth, but to the blessing of God on our own diligent and honest efforts. If in this way wealth does not come, we may conclude that he who knows all things, knows it would not be best for us. If we seek it by unjustifiable means, we may obtain it, but our success will be our bane. They that will be rich fall into many temptations and hurtful lusts, which drown men in perdition.

Let all be contented with their lot. It is an ambitious desire to be in the condition of others, which leads many to resort to unjustifiable means for the acquisition of wealth. Those who cultivate christian contentment, will not seek gain by the inevitable loss of others. They will pursue a course which will enable them to say, "receive us, we have wronged no man, we have defrauded no man." Contentment will not paralyse our exertions, but it will preserve us from envying the rich, or oppressing the poor. It will help us to moderate our desires in relation to this world. It will sweeten the plainest food, lighten the heaviest burdens, and diffuse a bright and holy calm through the most lowly habitations.

In view of what has been remarked, let us wash our hands from all concern with lottery establishments. They are consecrated to a blind goddess, whose authority, as Christians, we disown. They hold out false lights which lead the inexperienced astray, and promise a golden harvest to a multitude of deluded expectants who reap nothing. Those who manage them may be honorable men; but the institutions are bad, and their moral influence on the community is indescribably injurious. Let us, therefore, as Christians and as good citizens, do nothing that shall sanction or perpetuate their continuance.

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#### MINISTERIAL USEFULNESS.

Mr. Editor, .

The following remarks are from the pen of my once highly respected Pastor, the Rev. J. Cockin, whose memoirs were lately inserted in your Magazine. At a time when so much attention is paid to the literary qualifications of those who are expecting to engage in the ministry, I could wish that their minds might also be deeply imbued with the sentiments which are here expressed. S.

*How can a minister make himself most generally and extensively useful?*

THE question now to be discussed, supposes that usefulness is the great object of the Christian ministry. This is the sentiment of all who think seriously on the subject, and what we should steadily and invariably aim at above all things. Usefulness is, indeed, the end of many other offices and employments which are

exercised among men; some of which respect the instruction of the mind, and others the health of the body. But that kind of usefulness which belongs to the ministry, and should be its chief aim, respects the present spiritual good, and the future eternal felicity of the immortal soul. This magnifies our office above any other; and of course we should discharge its duties with a uniform and direct tendency to this great and desirable end.

Farther, the question implies that usefulness in this work is connected with proper means; and that according to the suitableness, and the employment of these means, the usefulness of a minister is promoted. This is a rational principle; and by no means infringes on the power and grace of God in effecting the salvation of the soul. Means are certainly appointed of God; were not this the case, the Christian ministry would be altogether unnecessary. These means are adapted to the purpose; to suppose the contrary would be to impeach divine wisdom. And these means are such as he will bless; for without his blessing they can do nothing, as they have no power of self-agency. If then the Lord appoints suitable means, and connects his blessing with them, the proper inference is, the more we use these means, the more we may expect the divine blessing, and the greater will be our success. The blessing of the Lord is necessary to the fruits of the garden and the products of the field; but he who lays on manure, who takes most pains, and discovers most skill in cultivation, has the largest crop.

A steady regard to the truths of the gospel is necessary for general usefulness. "Take heed unto thyself and unto thy doctrine; continue in them: for in doing this thou shalt both save thyself and them that hear thee." God saves mankind by the gospel, and it is the only thing calculated for that purpose. We are not therefore to go out of the way of his appointment, under a mistaken opinion, that something of our own devising is better adapted to the spiritual good of men. Human inventions may be more attractive; but the gospel, and that only, is the power of God to salvation. The usefulness of the prophets arose from exhibiting divine revelations, made to them from time to time, without diminishing a word, or adding to the testimony of the Almighty.

The apostles were successful to an unparalleled degree. They shook the empire of Satan, destroyed pagan idolatry, and erected Christianity on the ruins of Judaism. By their means thousands of benighted and wandering sinners were enlightened with divine knowledge, reclaimed from the error of their ways, brought to the feet of Jesus, and rallied under the standard of the cross. All this must be ascribed to the gospel. A plain, simple, and artless account of the ruined state of man, the designs of sovereign mercy, the love of God to a perishing world, the dignity of the person of Christ, his mediatorial character, the offices he sustains, and the relations he bears to his people, the efficacy of his blood, the riches of his grace, the fulness and freeness of pardon, and the hope of heaven through him, accomplished these glorious effects.

These sublime truths, in the mouth of a faithful messenger, never return void. Grace in the soul is connected with grace in

the pulpit. The fire of heaven which glows in gospel description, cannot but burn on the altar of the human heart.

Were I to recommend the manner in which gospel truth should be preached, I would say it should not be in the form of systems of divinity, nor should any part be loaded with too much argument. What is useful must at once enlighten the understanding and warm the heart. Manners must suit times, or they cannot be agreeable.

A pertinacious attachment to exploded forms of address, to obsolete ways of argumentation, and to old technical phraseology, may be of some service on a narrow scale, and among people of more confined ideas; but it cannot meet the views of the present generation. To adhere to the truth is necessary to engage God on our side; and to address the truth in modern garb, to exhibit it in all its native charms, and to delineate it in all the beauty of its heavenly form, are means necessary to arrest attention, which is certainly of high importance for promoting the salvation of men.

What we have said respects truth in general. It will be readily allowed that some subjects are more important, and better calculated to awaken and rouse than others. A scribe well instructed in the mysteries of the kingdom of heaven, will, therefore, introduce from time to time, the most interesting and affecting parts of divine revelation. When it is considered that many in our best assemblies are unaffected with the concerns of their souls, and very indifferent about future things; and that general usefulness must respect in one important branch of it, and perhaps chiefly, the conversion of sinners; it will be admitted that subjects tending chiefly to impress the mind, and awaken the conscience, should be selected in preference to others. Such subjects were introduced by Christ and his apostles; such have been brought forward in every age by the most successful ministers; and surely it is best for us to pursue those methods which have been sanctioned by universal approbation. Baxter in former, and Whitfield in later times, are proofs in point, and their example must have weight with all conscientious ministers.

The subjects I would recommend, are a deep concern about the soul, its worth and accountability to God; regeneration; repentance towards God; faith in Jesus Christ; the fulness and freeness of pardoning grace; the necessity of the fear of God, and prayer, and the great importance of religious ordinances. These, and many others connected with them, are topics which a faithful minister will be anxious to select and enforce. Subjects of this kind are of the greatest necessity, and best suited for conversion. They strike the thoughtless mind most powerfully: and give the best opportunity for close addresses to the conscience, and pointed applications to the feelings of the heart. Without such impressions, preaching is little more than mere declamation, which may be admired by the thoughtless and giddy, but which falls still-born from the lips of the speaker.

With this view of ministerial usefulness, we must lament those mischievous opinions which would exclude from the pulpit all exhortations to duty, all vehement and close addresses to the con-



sciences of the careless and ungodly, under the notion of legality, or of assuming the work of omnipotence, whose prerogative it is to convert and to save. The advocates for these opinions are men of contracted views and unfeeling hearts—men who are misled by ignorance, and a stupid attachment to systems which are generally and justly exploded. They would paralyze the efforts of ministers, harden the human heart, and harshly and irreligiously sever the means from the end. Under pretence of doing honor to the grace of God, they foolishly impeach his wisdom and goodness, and set one part of his word in direct opposition to another. Such men never did, they never will, they never can do much good; but they have sometimes done much harm. They have bewildered the mind, and perverted the faith of many well-meaning Christians. They have scattered weeds in the vineyard of God, which other laborers, with persevering patience, and sometimes with very painful feelings, have endeavored to pull up. A moment's serious reflection on the state of mankind, and on the means appointed for recovery, united with the feelings of a ministerial heart, would rectify their views, and change their whole system of address.

The last thing which I shall mention is a due regard to ministerial order, and respectability in all our course. What I mean is, that kind of deportment which reflects an honor on the ministerial character among the numerous ranks of society, with which we mingle in our social intercourse. And, if I am not mistaken, this has much more to do with general usefulness than what is commonly supposed.

It would be well to acquire an ease of manners; a decency, if not a politeness of address among all ranks of people; and to be able to converse freely on general subjects with propriety and intelligence. A minister ought never to sink below the character of a gentleman in any company. He cannot do this on any occasion without contempt. This is not inconsistent with the most perfect humility, which is certainly a thing very different from rusticity of manners. He should walk in an even path between squeamish nicety and licentious liberty—between meanness and affectation. His mind should be free from whims on the one hand, and any thing that borders on stiffness and rigidity on the other. Religion should never be viewed as a thing contrary to the ease and freedom of social life. When men's feelings recoil at the sight of their minister, and all their familiar conversation drops in his presence, his usefulness will be greatly obstructed among them.

Much depends on the weight of a minister's character in the families of his flock. He should aim at humouring them in their own way, in matters of indifference, and as far as difference of temper goes. He should be attentive and kind to the children and aged of a family, that none may have reason to think themselves neglected. It would be well also if he could give advice in important cases, but he should never obtrude it unasked. In sickness, his character is more peculiarly important; and as he conducts himself at this season, he makes the most lasting impression

of his worth and respectability on those who survive. To all this might be added, the opinion which his general character produces in the town where he lives.

Many other things might be introduced with propriety; but I forbear, and beg leave to say, that what has been last advanced, must be considered as connected with, and in subserviency to, what has been said before. Some I am apprehensive may ask, How can all this produce general usefulness? On so serious and important a subject, I should be sorry to go beyond the convictions of any conscientious mind; but were I allowed to speak freely, I would say, much every way.

Recall to mind any man who has been eminently useful, and who, or what was he? Was he boorish in his manners, or uncouth in his address? Had he no interest in the honorable feelings of a neighborhood or of his congregation? God works by means; and one considerable means of doing good is the general esteem of the man who is the instrument of doing it. Humble piety is an ornament to the most contracted sphere of ministerial labors, where accomplishments and weight of influence cannot be attained. But if a minister aims at, or ever attains general usefulness, he must be a man of general weight of character. This he will never deserve, and he will never possess, unless he keep up the decorum, the order, and the respectability of his office.

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MORRIS'S MEMOIRS OF FULLER.

*Memoirs of the Life and Writings of the Rev. Andrew Fuller, late Pastor of the Baptist Church at Kettering, and First Secretary to the Baptist Missionary Society.* By J. W. MORRIS. *First American from the last London Edition.* Edited by Rufus Babcock, Jr. Boston: Lincoln & Edmands. 1830. pp. 320.

IN the denomination with which we feel it an honor and happiness to be associated, there have always been found men of powerful minds and cultivated talent, able to contend for the faith once delivered to the saints. We acknowledge that prejudices against the education of our ministry have prevailed to a considerable extent; yet such has been God's watchful care of his church, that he has raised up men who were qualified to become leaders in the field, and by the services to which he called them, and the graces he imparted to them, and the benefits which he made them instrumental in conferring on the church, he has convinced us that it is a part of his economy to work by means, and that when human attainments are sanctified to the service of the Cross, he will own and bless them in his employ, and render them subservient to the development of his plans and purposes of mercy to a ruined world.

When thinking of the bright and shining lights who have adorned our denominational hemisphere, the mind is pleased to rest on Fuller; and he not only commands our attention as a star of the first magnitude, but we love to gaze on him in the midst of so luminous a constellation of worthies as Scott, Newton, Sutcliffe, Carey and Ryland.

Like many of God's most honored messengers of mercy, Mr. Fuller was drawn from obscurity, and led to usefulness, and introduced to fame by a way that he knew not. The minority of Abraham Booth was spent at a stocking loom—Dr. Carey was a shoe maker—the early days of Dr. Staughton were spent in a manufactory—and till he was twenty years of age, Andrew Fuller was employed every morning in milking cows.

We remember when the tidings of Fuller's death were received, that an eminent Congregational minister observed, "What a subject for Biography! but who will undertake the task?" But it was not to be expected that such a man would pass away "unhonored or unsung." A large number of funeral sermons were delivered and published on the mournful occasion; yet the public voice called for a more permanent memorial to the worth of the Secretary of the Baptist Mission.

The family of the departed immediately announced that arrangements were made, by which a Memoir would be given to the world by Mr. Fuller's most intimate friend, the Rev. Dr. Ryland of Bristol. This produced high expectations.

But before the publication of this work could possibly take place, "The Memoirs of the Life and Writings of the Rev. Andrew Fuller, late Pastor of the Baptist church at Kettering, &c. &c. By J. W. Morris," appeared from the press.

Although fifteen years have elapsed since the publication of this work in England, yet it has never been known in America, till the appearance of this edition. We have long admired the Biography, and regarded it as valuable. We congratulate the religious public on the acquisition of such a volume, and feel indebted to Mr. Babcock for his editorial labor. We can entertain no doubt that he will hear of much usefulness arising from the circulation of this work in our churches. We hope that his judicious preface will be carefully read.

Dr. Ryland's Life of Fuller has long been in the possession of the American public. Comparisons are generally painful employments, and usually entail mortifying consequences: yet there are occasions when we cannot fairly avoid them; and our duty on the present occasion seems to demand that we should institute a scrutiny into the characteristics of these rival publications. It has been said of these two volumes, that Morris gives his readers the intellect of Fuller, while Ryland presents you with his heart. Now if the authors have actually confined themselves to these departments, we doubt if either can be successful; because the connection of the judgment and affections is too intimate to allow of separation.

Dr. Ryland was the son of the learned and eccentric John Ryland, of Northampton, and from his cradle was conversant with books and literature. In his early years he enjoyed the company of men of letters and science. He was a bookworm, and acquired extensive information, especially on theological subjects. He was universally ranked among the first Hebrewists of the day; but the Doctor was not very intimately acquainted with human nature; he had not mingled sufficiently in the world; he was very wanting in good taste, and had but little promptness and decision on emergencies. A clergyman who knew him well, and who was able to estimate his character, has most correctly remarked: "In the entire influence of moral principle he surpassed all his contemporaries. This gave him his power in the religious world; and his other qualities, though possessed in mediocrity, not being contemptible, did not detract from his reputation: he was an object of affection rather than admiration."

Few men were ever more justly beloved and revered than Dr. Ryland. His *Life of Fuller* is in many respects interesting; but we confess that the long continued extracts from Mr. Fuller's diary is not to our taste; and we fear that too free a use is made by biographers of the journals of the departed. We believe that most readers will close "The work of faith, the labor of love, and the patience of hope,"\* with a wish to get some farther information respecting the lamented Secretary, and we cordially recommend to such a perusal of Morris's publication. Let Mr. Morris tell his own pretensions as it regards his qualifications for his task. "He [Mr. M.] professes to have enjoyed a long and intimate acquaintance with the distinguished individual whose memoirs he submits to the public—an acquaintance more intimate and unreserved than was enjoyed by any other person. He has seen him in every shape and attitude amid his multifarious labors, and in the moments of relaxation has known him in every difficulty, and shared with him all the pains and pleasures of life." \* \* \* \* "The interchange of thought and feeling by conversation, by letter, by preaching, by every mode of expression was continued almost daily for a number of years, during the most active and enterprising period of life."

These statements were justified by the facts of the case. For many years he was Fuller's friend, and we might add, his "very humble servant." He learned Mr. Fuller's stenography, that he might be able to assist him in transcribing his manuscripts, and he was very frequently employed as his amanuensis. It may be proper to remark, that although for some few years previous to Fuller's death his intimacy with Mr. Morris was painfully interrupted, yet the historian's pen has delineated his character with *strict impartiality*.

The work is divided into thirteen chapters. Of these chapters we give a brief epitome.

Chapter I. Mr. Fuller's parentage—early life—conversion—call to the ministry, &c.

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\* The title of Dr. Ryland's *Life of Fuller*.

Chap. 2. Settlement at Kettering—domestic afflictions—ministerial labors, &c.

Chap. 3. His ministerial talents—style of preaching—pastoral labors, &c.

Chap. 4. Origin of the Baptist mission—early notices of Dr. Carey.

Chap. 5. Journal of a tour through Scotland, &c.

Chap. 6. Extracts from Mr. Fuller's diary.

Chaps. 7, 8, 9, 10, and 11. Review of his doctrinal and practical writings, and his controversies.

Chap. 12. The last year of his life.

Chap. 13. Brief review of Mr. Fuller's character.

We have been much interested with the following highly graphic description of Mr. Fuller as a preacher: a painter could give no better delineation.

“He had none of that easy elocution, none of that graceful fluency which melts upon the ear, and captivates the attention of an auditor. His enunciation was laborious and slow; his voice strong and heavy; occasionally plaintive, and capable of an agreeable modulation. He had none of that eloquence which consists in a felicitous selection of terms, or in the harmonious construction of periods: he had a boldness in his manner, a masculine delivery, and great force of expression. His style was often deformed by colloquialisms and coarse provincials; but in the roughest of his compositions, “the bones of a giant might be seen.”

“In entering the pulpit he studied very little decorum, and often hastened out of it with an appearance of precipitation; but while there he seldom failed to acquit himself with honor and success. His attitude, too, was sufficiently negligent. Not aware of its awkwardness, in the course of his delivery, he would insensibly place one hand upon his breast, or behind him, and gradually twist off a button from his coat, which some of his domestics had frequent occasion to replace. This habit was in process of time much corrected, and many other protuberances were smoothed away by the improvement of his taste, and the collisions of society; but certainly in these respects he was not the exact model of an orator.

“His presence in the pulpit was imposing, grave, and manly; tending to inspire awe, rather than conciliate esteem. His general aspect was lowering and cloudy, giving indications of a storm, rather than affording hopes of serenity. Yet there was nothing boisterous, loud, or declamatory; no intemperate warmth, or sallies of the passions; all was calm, pathetic, and argumentative, overcast with a kind of negligent grandeur. He was deeply impressed with his subject, and anxious to produce a similar impression on his hearers.

“To an acute and vigorous understanding were united a rich and fertile imagination, an even flow of feeling, seldom rising to an ecstasy, and an awful sense of eternal realities; these, accompanied with an energetic manner of speaking, supplied every other defect, and gave to his ministry an unusual degree of interest. He could never be heard but with satisfaction; if the heart were not at all times affected, yet the judgment would be informed and the taste gratified, by an

unexpected display of some important truth, ingeniously stated, and powerfully applied. His own ideas were strong and lucid, and he had the faculty of placing them in the clearest light; if he failed to produce conviction, he was rarely deficient in evidence.

"Though his writings enter deeply into controversy, in his ministry it was far otherwise. *There* he took the high places of the field; *here* he tarried at home and divided the spoil. The least disputable points of religion, which are at all times the most essential, were the leading theme of his ministry. The cross of Christ was the doctrine that lay nearest his heart; this, in all its tendencies and bearings, in all its relations to the government of God, and the salvation of the soul, he delighted to elucidate in every diversity of form, and on this he dwelt with growing zeal and ardor to the close of life. It was a subject that met him in every direction, that beautified and adorned every other topic, that lived and breathed in all his preaching, and laid the foundation of all his hopes."

It is gratifying to see the good effects of ministers' meetings testified to by such authority. These meetings have been objects of suspicion to some uninformed and timid brethren, who have feared that ministers' meetings were dangerous to the welfare of churches. We have seen some good private brethren, whose dread of a ministers' meeting was really unaccountable: perhaps their fears of mischief on this head may be lessened by Mr. Fuller's account of one:

"We had a Ministers' Meeting at Northampton. The best part of the day was, I think, in conversation. A question was discussed, to the following purport: *To what causes, in ministers, may much of their want of success be imputed?* The answer turned chiefly upon the want of personal religion; particularly the neglect of close dealing with God in *closet prayer*. Jer. x. 21, was referred to: 'Their pastors are become brutish, and have not *sought* the Lord; therefore they shall not prosper, and their flocks shall be scattered.' Another reason assigned was, the want of reading and studying the Scriptures more *as Christians*, for the edification of our own souls. We are too apt to study them, merely to find out something *to say to others*, without living upon the truth ourselves. If we eat not the book before we deliver its contents to others, we may expect the Holy Spirit will not much accompany us. If we study the Scriptures as Christians, the more familiar we are with them, the more we shall feel their importance; but, if otherwise, our familiarity with the word will be like that of soldiers, doctors, or grave-diggers, with death—it will wear away all sense of its importance from our minds. To enforce this sentiment, Prov. xxii. 17, 18, was referred to: 'Apply thine *heart* unto knowledge—the words of the wise will be pleasant, if thou keep them within thee; they shall withal be fitted in thy lips.' To this might be added, Ps. i. 2, 3. Another reason was, our want of being emptied of *self-sufficiency*. In proportion as we lean upon our own gifts, or parts, or preparations, we slight the Holy Spirit; and no wonder that, being grieved, he should leave us to do our work alone. Besides, when this is the case, it is, humanly speaking, *unsafe* for God to prosper us, especially those ministers who possess considerable abilities. Reference was also made to an Ordination Sermon, lately preached by Mr. Booth, of London, to Mr. Hopkins, Dr. Gifford's successor, from 'Take heed to thyself.' O that I may remember these hints for my good!"

We cannot resist another extract. The anecdote is so illustrative of character.

"Mr. Fuller was generally candid and forbearing towards young ministers, and ready to assist them in the explication of a subject, or in the composition of a sermon; but he also knew how to chastise vanity, ignorance, and conceit, and was not very sparing with persons of this description. A young man calling on him on a Saturday, and announcing rather consequentially, that he was going to preach on the morrow at a little distance; Mr. Fuller asked him for his text. He readily answered that he was going to preach from, "One thing is needful." And what is that one thing? said Mr. Fuller. Tyro replied without hesitation, *Christ*, certainly. Why then, said he, you are worse than the Socinians. *They do* allow him to be a man, but you are going to reduce him to a mere 'thing.' This unfortunate remark spoiled Tyro's sermon; and when he arrived at the place of his destination, where the flock was waiting for his sage instructions, he had not courage to bring forward what he had provided with much study and care."

It would be improper to close this notice of the work before us, without a particular mention of the Review of Mr. Fuller's writings. This part of the volume is calculated to produce the most happy effects. It is an epitome of Fuller's productions; and a studious perusal of it will be indispensably necessary for those who wish to comprehend the full point and scope of the various controversies in which this eminent champion of the truth was engaged.

There is much discrimination of mind evinced in the Reviews, and Mr. Morris seems to have reserved his energies for this part of his subject. His whole style improves, and he rises into positive beauty and force of diction.

What pastor of a church can read this Memoir, and see the labor and assiduity of this man of God, in the Missionary cause, together with the care of a large church, and not blush at the small influence he has exerted in this cause of Jesus and hope of the world?

It is gratifying to learn that the publishers of this volume intend to give a new edition of Fuller's Works to the public, and it cannot be doubted that this fascinating biography will aid in the extensive circulation of that undertaking. If the pastors of our churches would stir themselves, and endeavor to place this book in the families of their respective charges, we should anticipate very satisfactory consequences. Ministers and congregations would derive benefit from the wholesome lessons which it affords.

DR. STAUGHTON had a very peculiar facility in furnishing poetic compositions. A minister having preached in his meeting house, from the text, *We would see Jesus*, the Doctor arose, at the close of the service, and gave out the following hymn, which he had just composed.

TELL us, ye servants of the Lord,  
 Where's your great Master found;  
 Him would we see, whose powerful word  
 Can heal our ev'ry wound.

*We would see Jesus*, for we know  
 His sov'reign grace alone  
 Can on us hearts of flesh bestow,  
 And for our sins atone.

*We would see Jesus*, does not he  
 Bid contrite sinners come?  
 And to such guilty souls as we  
 Proclaim, "there yet is room?"

Millions have hast'ned to his arms,  
 And now resound his name;  
 Him would we see whose endless charms  
 Our anxious hearts inflame.

*We would see Jesus*, for his saints  
 May lean upon his breast;  
 Pour out with confidence their plaints,  
 And find celestial rest.

*We would see Jesus*, and would pray  
 For those unhappy friends,  
 Who choose, alas! that crooked way  
 Which in perdition ends.

*We would see Jesus*, gracious friend,  
 From him derive our bliss;  
 And wait till we the heav'ns ascend,  
 And see him as he is.



# MISSIONARY REGISTER.

FOR OCTOBER, 1830.

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SUBSCRIPTIONS and donations to the General Convention of the Baptist Denomination in the United States, for Foreign Missions, &c. should be transmitted to Heman Lincoln, Esq. Treasurer, at the Baptist Missionary Rooms, No. 52, Washington-Street, Boston. The communications for the Corresponding Secretary should be directed to the same place, as his residence is removed to the city.

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## EXHILARATING EFFECTS OF MISSIONARY LABORS.

It is sometimes inquired by enemies, What have missionary labors effected? We answer, a large number in India, in the South Seas, in Greenland, in numerous dark regions, have given evidence of repentance towards God, and faith in the Redeemer, and many have died rejoicing in hope of the glory of God, and with a hope full of immortality.

But there are most pleasing effects of a general nature, besides the display of grace in the work of conversion. Much less tenacity is exhibited in India in relation to the attachment to *cast*, than was manifest when the heralds of the cross commenced their labors. Years were devoted to the work by Carey and Thomas, before one individual renounced *cast*; but now, a number of distinguished persons have professed Christianity, and eat and drink with Europeans; and it is believed that this barrier to the progress of Christianity is constantly diminishing in magnitude and strength.

In the Sandwich Islands, Christianity has led the rulers to enact wholesome laws for the suppression of immorality, and their faces are set against prostitution and the other public vices, which long reigned without control in these dark places of the earth.

Another illustrious triumph of missionary effort is, the late abolition of

the burning of widows in Bengal.—The East India Company long resisted the labors of missionaries, from fear of attacking the prejudices of the natives, lest civil commotions might ensue.—Probably the government would have required forty thousand English soldiers to have inspired them with sufficient confidence to take this step 20 years ago. But now, in consequence of the light which has been spread over India by the missionaries of the cross, by the circulation of the Bible, and the distribution of tracts, the government has peaceably abolished this barbarous and murderous practice, and have even been petitioned to do it by numbers of the Hindoos themselves. The gospel is mighty through God to the pulling down of strong holds, casting down imaginations, and every high thing that exalteth itself against the knowledge of God.

For the illumination and reformation of Africa, we must also look, through a divine blessing, to missionary effort. The heralds of salvation will penetrate its dark recesses, become acquainted with its geography, ascertain the manners and customs of its inhabitants, and irradiate the minds of its sable population, with the light of heavenly truth. Every friend to the welfare of man should then be enrolled as a friend to the missionary enterprise.

## BURMAN MISSION.

Mr. Boardman repaired to Maulmein, to accompany his family on their return to Tavoy; and the following journal records their safe arrival.

## EXTRACTS FROM MR. BOARDMAN'S JOURNAL.

*Maulmein, Oct. 1, 1829.* We were to have embarked for Tavoy to-day; but the Diana steain-vessel not being quite ready, we must wait a few days.

4. Evening. Embarked for Tavoy. We are grieved at parting with our dear friends here, whom we love more than ever; but we hope to meet them again, if not here, in a brighter world. Besides our former company, we have with us, Mah Hla, an excellent mother in Israel, from the church at Maulmein. She accompanies us in hopes of being useful to Mrs. Boardman in teaching the females of Tavoy.

5. *Amherst.* We left Maulmein at day-break this morning, and arrived here at ten o'clock. We have had an agreeable, and I hope, a profitable interview with the few native Christians who live here. After prayer in the old mission house, which is now quite in ruins, we took an affectionate leave of our friends, and embarked again. I have made arrangements with Capt. Corbin, to erect a small *tumulus* of brick over the graves of Mrs. Judson and Maria, that the spot may not be entirely forgotten. There is not at present the least appearance of a grave, but simply a wooden pailing which will soon decay.

6. We left Amherst harbor at sunset last evening, and arrived at the mouth of Tavoy river at 10 this evening. The passage has been peculiarly pleasant and quick.

7. *Tavoy.* At seven o'clock this morning arrived off town, having been only thirty-seven hours from Amherst. Moug Shway Hmong, the Indo-Chinese Christian boy, and others whom we left to watch the house seem to have been very faithful. Every thing is safe and in good order. Ko-thah-byoo, it seems, has come to town twice since our absence; but as he left his wife and two little brothers sick in the jungle, he returned to them before our arrival. Moug Sek-kyee, the Karen youth who entered our school fifteen months since, and was baptized in May last, but left us in quest of health the

day that our dear Sarah died, returned to us in health this evening.

11. Since our return, we have had larger congregations at worship than formerly. It is our sincere desire and prayer, that, from what motive soever the people come, they may find the pearl of great price.

19. Our worshipping assemblies continue larger than formerly. Many come expressly to attend worship; many hang around, and many make occasional visits. Ko Moug, who was formerly mentioned as sometimes attentive and promising, and sometimes hanging off, comes now every two or three days and listens with much attention. To-day he was accompanied by two very learned men, with whom I had much conversation, which I hope they will not soon forget. Two English soldiers came to solicit tracts, which I was happy in being able to give. Very many persons visit us daily for various objects; thus affording us an opportunity of giving them profitable instruction. Our school is also larger and more flourishing than ever.

20. Ko-thah-byoo arrived. He has left his wife and two little brothers sick in the jungle. They have passed through various hardships and perils since they left us at the wharf: but the Lord has delivered them out of them all, and blessed his holy name.

22. The Karen, Moug Thetshee, whose village I visited in my tour last February, arrived here this evening, with his wife, who is an attentive listener to Mrs. Boardman's instructions, and six other persons with presents, &c. Soon as they heard of our arrival, they hastened out to give us their welcome, and seemed almost overjoyed at seeing us.

23. Moug Khway, brother of Moug Thetshee, and for several months past a candidate for baptism, has arrived. He appears remarkably well. With but little opportunity of receiving instruction, he has made great progress in Christian knowledge and practice. His experience and heavenly-mindedness might, perhaps, put many a worldly-minded Christian to the blush. I know not, however, but he is a little like the disciple who said, "Lord, I will follow thee, but let me first go bid them farewell which are at home;" for he proposes to return home immediately, to harvest his grain, and then he will come and be

baptized. He will go early in the morning.

Oct. 24. Moug Khway has repented and come back to be baptized. He was probably induced to do so by meeting Ko-la-rai, (an infirm old man of sixty-five,) and Moug Kyah coming out from Moug So's village, to receive that blessed ordinance.— Soon as they were assured of our arrival, they started off to obey their divine Lord. These three persons all applied for baptism last February.— They have all given us very pleasing evidence of true piety. Is it not a proof of the power of God on the heart, that these persons, uninduced by any worldly prospects, should, in their old age, have given up the customs of their ancestors, and of all the people they ever knew, and should undertake, although decrepit, to traverse mountains, and rocks and hills and streams, fifty miles, to receive Christian baptism from a foreigner—a stranger?— Moug So would have accompanied them out, but was hindered by the dangerous illness of his mother. Kothah-byoo, Moug Sek-kyee, and Shway Hmong, who went out two days ago, arrived this evening. We have spent the time since their arrival, in prayer, religious conversation, and the examination of the three candidates for baptism. They gave very general satisfaction, and were unanimously accepted as proper subjects for the ordinances of the gospel. Ma Hnen, a Tavoy woman who has been employed in our family, and has listened to Mrs. Boardman's instructions for several months, and has professed her faith in the Redeemer, and her desire to be baptized, was proposed this evening as a candidate.

25. *Lord's-day Evening.* We have had a very pleasant day. Our congregation was larger and more solemn than usual; and towards evening, as we proceeded, about thirty in number, to the baptizing tank, we were joined by twenty or thirty other persons; and the whole company having seated themselves on the grass near the brink of the tank, listened with very solemn attention to gospel truth. During the whole service, including a discourse, a prayer, and the administering of the ordinance to the three candidates, the utmost stillness and solemnity prevailed, and some remained on the spot to make further inquiries respecting the gospel. In the evening, we had, as usual on Lord's-day evenings, a meet-

ing somewhat like the *conference*, or *covenant* meetings in America. Each member of the church mentions the state of his mind, his trials, fears and joys, with their respective causes. On this occasion, one of the persons just baptized seemed almost transported with joy. "I feel," he said, "as if I had almost arrived at the feet of Jesus." "Are you so near," I inquired, "that you do not wish to approach nearer?" "No," said he, "I wish to get nearer still." I inquired again, if he would not ere long grow weary, and wish to depart from the Saviour's feet? "No," he replied, "I wish to abide there for ever."

31. A Burman doctor has spent this afternoon with me, mostly alone. He appeared more serious and docile than most persons of the learned class. At the close I prayed with him.

Nov. 2. At an early hour the Burman doctor was at my study, seeking further instruction. He professes to be much impressed and pleased with what he has heard; and says he must give up his old religion, "which," he says (significantly) "I have believed more than sixty years." "Very reasonable," I replied; "if you have found a better religion, why cleave to your old one?" I hope this man will prove a chosen vessel.

12. This day the church observed as a season of fasting and prayer, preparatory to the participation of the Lord's supper, which I propose to administer on the approaching Sabbath. A good degree of solemnity and fervor characterized the prayers of the native Christians. Some of them profess, and appear to have enjoyed a solemn sense of divine things.

15. *Lord's-day.* Preached in the morning from the parable of the barren fig-tree that cumbered the ground; and at the close solemnly admonished Shway Kyo, for several recent unworthy acts, which I should perhaps have never known, had I not particularly enjoined it on all the church members, that if they knew of any sin in their brethren, they should be faithful to the offender, and not dare approach the Lord's table, suffering sin on a brother, without kindly and solemnly reproving him. So many things are found against Shway Kyo, that we thought best not to admit him to communion till he shall evince genuine repentance.

In the afternoon administered the Lord's supper, the first time for several months. We think that in order to

make these seasons profitable, it is desirable to devote a portion of the time previously to prayer, self-examination, Christian watchfulness, and brotherly reproof; and that one season in four months preceded by such a course of preparation, is more likely to prove useful, than when occurring monthly, *without* such preparation. The last three days have been devoted in a considerable degree to religious duties; and I trust we have found the benefit of it. The present season has been very solemn and interesting.

GEO. D. BOARDMAN.

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CHRISTIAN EFFORTS IN INDIA FOR  
DISSEMINATING THE GOSPEL.

It cannot fail to be cheering to the friends of Missions, to learn that plans for diffusing the gospel are originated and successfully prosecuted among converts to Christianity in the lands of heathen darkness. The hope of the church must be, that when the light of truth irradiates any land, there will be a heavenly ardor enkindled in the bosoms of the native residents, efficiently to prosecute the work, which commenced in the distant efforts of Christian philanthropy. This happy result begins to be realized. Great numbers of native preachers are already engaged in disseminating the gospel to their countrymen at the different stations; multitudes of natives are employed as teachers in schools; and numerous Christian associations are organized. We hear in Calcutta, of the Christian School Society, of Bible Associations, and various missionary efforts, from which the happiest results may be expected. A letter has been received by the Secretary of the Baptist Board of Foreign Missions, signed by a number of young men, connected with the Baptist stations in Calcutta, who have associated for the purpose of promoting the spiritual welfare of Christian young men in that city. We have pleasure in the circumstance that they are thus engaged for the promo-

tion of pure religion, in the immense population of Calcutta. The aid they request does not come definitely within the objects embraced by the Board of Missions: but we give publicity to the letter, for the purpose of placing the subject before the Christian community; and any sums which may be remitted by any individuals, for this object, will be cheerfully forwarded by the Treasurer of the Baptist Board for Foreign Missions.

*To the Rev. Dr. Bolles, Corresponding Secretary to the Baptist Board for Foreign Missions, Salem.*

Rev. Sir,

The interest which we are assured the Board takes in the diffusion of the gospel in all quarters of the globe, induces us to bring to your notice the concerns of the Calcutta Juvenile Society—an association designed to promote the spiritual welfare of the Christian young men of this city, in order to solicit your aid towards carrying on its purposes more efficiently.

Our Society has as yet acted upon a small scale; and we have not been able to occupy much of the wide field that lies before us. The place in which we have hitherto assembled is very small, unable to hold the number of persons that would come, and in other respects inconvenient. Our friends have generally thought it desirable to have a more convenient meeting room; but we had not the means requisite for the accomplishment of this object. In considering the methods by which we could possibly remedy the defect, it was suggested by the Rev. W. Yates, Baptist Missionary in this place, who has always assisted us with his counsel and his help, that we should open a Building Fund, and endeavor to obtain contributions until a sum of money had been collected sufficient to defray the expense of a small pukka building contiguous to our present meeting-room. Following this plan we have solicited donations from February 1827; but up to this time our receipts have not much exceeded fifteen hundred Sicca rupees.

The amount realized being so small in proportion to the sum necessary, (about four times that amount) and seeing no prospect of obtaining a larger sum soon, we have found it necessary

to request the assistance of the friends of the Society beyond the ocean. We beg, therefore, that your Board will be pleased to afford us some aid for the completion of the important object we have in view.

We make this application with every hope of success, being encouraged to do so, both by the known liberality of Americans, and the cause for which we solicit aid. We have read here with mingled feelings of gratification and wonder, the immense exertions making in your highly favored country for the universal dissemination of Christianity; and amongst the other claims to your attention, we may be permitted to entertain the idea that you would not consider this Society underserving of your help.

We hope that any assistance afforded to us will not be considered a misappropriation of missionary funds. For though our Society is not directly engaged in promoting the object of Missions, it will, we trust, be remotely useful in furthering that glorious cause, by raising up persons who, according to general acknowledgment, are best qualified for Missionaries to the heathen.

We are, Rev. Sir, your obedient servants,

M. WITTINBAKER,  
H. ANDREWS,  
THOMAS ROTELHO,  
JOHN ANDREWS,  
S. PEREIRÆ,  
C. C. RABEHOLM,  
W. SMITH,  
W. KIRKPATRICK,  
B. GRIFE,  
P. D. ROZARIO.

Calcutta, July, 1829.

◆  
MATERNAL SOCIETIES.

We have great pleasure in presenting our readers with the following report, and wish to encourage in the churches the formation of maternal societies. The early conversion of children should occupy the prayers and efforts of all, but will especially interest Christian parents. To encourage each other by association is a measure which will approve itself to every reflecting mind.

OCT. 1830.

*First Annual Report of the First Baptist Maternal Society, Charlestown, Mass.*

In presenting the first annual report of the First Baptist Maternal Society in this town, it becomes us to express our gratitude to our Heavenly Father for the blessings we have received during the year, particularly, that the lives, both of our members and our children have been preserved. One of our most useful members has been deprived from meeting with us, by sickness, excepting in one instance, since our organization.

A number of persons in our church have felt for several years the importance of a Maternal Association, and after much consultation and prayer, one has been established, which we feel assured has had a happy tendency in awakening the Christian mothers of this church to the great subject of their children's eternal interest. No mother can be too faithful in instilling into the young and tender hearts of her offspring, the principles of the blessed religion of our Lord Jesus Christ—principles which will guard them against the temptations to which they are daily exposed.

Fifty six members now constitute the Society, fifty three of whom belong to this church, and three to sister Baptist Churches in the vicinity. May we all realize that as Christian mothers we hold very responsible situations; and O may we pray without ceasing, that the divine blessing may rest upon our beloved children.

Through the blessing of God much good has resulted from our association, and many can say, Lord, thou hast heard our prayers, and answered our request. Our union we believe has been instrumental in the hand of God of awakening the attention of many, and leading them to the Lamb of God who bled and died on Calvary. Since the month of February last, a work of grace has prevailed among us as a people, and the members of this Maternal Society have to rejoice in the wonderful condescension and love of Christ to them, in calling *twelve* of their children to rejoice in Christ and profess their subjection to the mild sceptre of Immanuel, God with us. The revival spread through the Church and Society; backsliders were reclaimed, and sinners were asking, What shall we do to be saved?

Forty-nine persons have been baptized, and added to the church.

Our members have generally been punctual in their attendance, and an increasing interest is manifested by the society. Entire harmony has pervaded our meetings.

In concluding, we would call upon our souls and all within us to bless and magnify the holy name of our God for the great mercy manifested among us, and we would be encouraged to be more diligent in prayer, that the years to come may be more and more marked with grace bestowed upon us and upon our dear children.

In behalf of the society,

SALLY COREY, *Secr'y.*

Charlestown, Sept. 1, 1830.

Our respected missionary, the Rev. Mr. M'Coy, has been called to deep affliction, in the death of a beloved and promising son. That he may participate in the sympathies and prayers of his christian friends, we publish the following extract from his letter to the Treasurer.

Fayette, Mo. July 2, 1830.

Dear Sir,

I entered my own door on the 18th inst. but it was under circumstances of deep affliction. My afflicted son Joseph was buried the day before yesterday. I overtook him in care of his brother, on this side of St. Louis, and came with him on the steam-boat. He was astonishingly emaciated. He was fully aware of his approaching dissolution—noticed all the increasing symptoms of death without agitation of mind, and with astonishing composure, hoped for heaven through the atonement of Jesus. This has been a heavy stroke, though made lighter, much lighter, by the belief that the change was for his good. The rest of my family have been, and still are, favored with health.

ISAAC M'COY.

THE BOSTON BAPTIST ASSOCIATION,

On Sept. 15 and 16, met with the Second Baptist Church, in Baldwin Place, Boston. Introductory Sermon by Rev. Professor Ripley, of the New-

ton Institution, from Phil. i. 21. After which a collection was taken for the widows and children of deceased ministers, of \$89,73. Bela Jacobs was chosen Moderator, E. Nelson, and Henry Jackson, Clerks, The letters from the churches were of a gratifying character, several having experienced revivals of religion.

On the evening of the 15th, a conference was held, at which a very numerous congregation attended, when the subjects of education, the Foreign Mission, and revivals of religion, were pleasingly exhibited, and their utility and importance powerfully urged. Dr. Bolles and Deacon Lincoln, and the Rev. Messrs. Thresher, Crawley, of Halifax, (N. S.) Knowles, and Going, severally addressed the meeting.

On the morning of the 16th, Rev. Mr. Putnam, of the Old Colony Association, introduced the services by a Sermon, from Rom. xiv. 12.

The Circular Letter, on the Christian Sabbath, by Mr. Train, was a very interesting article, and we hope it may be printed and widely circulated as a tract.

Mr. Malcom having been appointed the last year, for the purpose, reported, that the following manuscripts of the venerable Isaac Backus had been furnished by his family, and were deposited in the Library of the Newton Theological Institution, viz.

- Nos. 1—5. Mr. Backus' Diary, from July, 1780, to March, 1806. 4to.
- No. 6. History of the Warren Association. 4to.
7. Extracts from Swansy church records. 4to.
8. Copies of Letters from Roger Williams, S. Hubbard, &c. 4to.
9. Account of the life of Roger Williams. 4to.
10. Extracts from R. Williams' book against the Quakers, called "The Fox digged out of his burrows." 12mo.
11. Copy of an Ecclesiastical Law, made in 1742. folio.
12. Extracts from the records of Plymouth, of the United Colonies, of Bristol churches, &c. 12mo.
13. Extracts from Winthrop's Journal. folio.
14. Extracts from the records of Massachusetts Colony. 12mo.
15. Memoirs of churches, and extracts from Connecticut records. 12mo.
16. Extracts from various Authors. 12mo.
17. Extracts from various Authors. 12mo.
18. Account of the attempt to procure liberty for the Baptists. 12mo.
19. Proceedings against Thomas Gould and other Baptists, 1668. folio.
20. Extracts from the Province records.
21. Some passages out of Increase Mather's vindication of the New-England churches.

Mr. Malcom's Dictionary of the Bible, designed for the young, was noticed, and it was

*Resolved*, That this work be recommended to the patronage of the friends of early religious instruction.

The morning prayer meetings were well attended, and peculiarly interesting.

At 1 o'clock, on the 16th, after a most refreshing and gratifying session, the Association adjourned, to meet the next year, with the Baptist church in Roxbury.

At half past 2, the Rev. Mr. Going preached from 1 Cor. ii. 2, and the church with whom the Association had been convened, having invited them to celebrate the Lord's Supper, about 800 united in its participation, and Messrs. Grafton, Sharp, Jacobs, and Chase, officiated.

On the evening of the 16th, Rev. Mr. Kneeland, from Connecticut, preached from Luke xiii. 7, and a prayer meeting was attended on the morning of the 17th. A larger portion of public devotional exercises was enjoyed than usual, and it is earnestly hoped that a divine blessing may follow the meeting.

The Association contains 23 churches, 23 ordained ministers, and 3400 members, of whom 301 were baptized the last year.

NEWTON THEOLOGICAL INSTITUTION.

On the 9th of September was the anniversary of the Newton Theological Institution; and although the weather was unfavorable, a large assembly attended at the Rev. Mr. Grafton's meeting house, and listened with high gratification to the examination of the students, and to the compositions which were read by the upper classes.

*Order of Exercises after the Examination.*

ANTHEM.

One thing have I desired of the Lord, which I will require; that I may dwell in the house of the Lord all the days of my life, to behold the fair beauty of the Lord, and to visit his temple. Amen.

PRAYER.

*Essays by the Middle Class.*

1. Modesty in an Interpreter of the Bible. T. C. Tingley.

2. Interpretation of Rom. viii. 16. T. Simons.
3. Using of unsound Arguments in vindicating religious Truth. H. Gear.
4. Interpretation of Rev. ii. 26—28. T. Cressy.
5. Preservatives from Infidelity. B. Lawrence.

SINGING.

*Essays by the Senior Class.*

1. Evangelical Faith. J. Hall.
2. Anticipations at entering upon the Ministry of the Gospel. J. Law.
3. Babylon, a Theme of Contemplation to the Christian. A. Morse.
4. Character of Wycliffe. F. Augustus Willard.

ANTHEM.

O sing unto the Lord a new song.—  
Let the congregation of the saints praise him.

Presenting of Certificates, with an ADDRESS BY THE SENIOR PROFESSOR.

Prayer, Singing, and Benediction.

The Address to the Senior Class was pathetic and appropriate, and well calculated to impress on their minds the importance of entire devotedness to the cause of the Redeemer.

This Institution is most delightfully situated on a healthy and elevated spot, which commands an extensive view of the surrounding country, and furnishes an inviting retreat for the pious student to prepare for usefulness in the service of the Saviour. Its literary and theological advantages are of a high character, the Professors being well qualified for the station, and deeply absorbed in its duties.

Additional pecuniary means are required for its support, and an addition to its library is much needed; but the prospects of the Institution are pleasing.

For the American Baptist Magazine.

### A REQUEST.

THE circumstances in which I am placed, will, I trust, furnish a sufficient apology for my saying to my friends, and especially to my brethren in the christian ministry, that they will best gratify me by employing, in reference to me, the same appellations only, that they would, had the conferring of the honorary degree of D. D. long since been discontinued.

In saying this, I intend no judging of others. I speak only for myself. Perhaps I am wrong; but it has seemed to me, that, as an instructor of theological students, I have to inculcate some lessons, the force of which may be diminished, at least in some instances, by encouraging in my own case the continuance of what is liable to be regarded as a factitious, (not to say arbitrary and invidious) distinction among

the disciples and ministers of Christ. This suggestion I would submit, most respectfully, to the consideration of those honorable christian bodies whose influence, in this matter, can easily effectuate any desirable change. At the same time, the condescending and impressive manner in which the venerated President has communicated to me the act of one of our colleges, makes it my duty to remark, that I am perfectly satisfied of the pure and benevolent motives of that act. From no other college on earth would I prefer to receive a similar token. It is a seminary at whose increasing prosperity I sincerely rejoice. It has many claims on my grateful remembrance; and never may I cease to offer for it, and for all our seats of learning, my fervent prayers.

IRAHA CHASE.

Newton Theological Institution,  
August 25, 1830.

### Account of Moneys received by the Treasurer of the General Convention of the Baptist Denomination in the United States, for Foreign Missions, from Aug. 23 to Sept. 21, 1830.

From Mrs. Williams, towards Monument for Mrs. Judson, per Dr. Bolles,	2,58	Rev. Mr. Smith, Sunbury, Penn. intended for the collection of Mr. Kincaid, per Rev. W. T. Brantly.	5,00
Rev. Daniel Hascall, Treas. of Madison, N. Y. For. Miss. Society,	50,00	Widow Dillingham, of Newport, R. I. for Bur. Miss. per Rev. J. O. Choules,	50,00
Shaftsbury Ass. for Foreign Missions, per Rev. S. H. Cone,	110,00	Collection in the 2d Bap. ch. Newport, for Bur. Miss. per Rev. J. O. Choules,	17,50
Hudson River Bap. Ass. per. do. contributed as follows:		A friend toward the monument for Mrs. Judson, per Mrs. Chaplin,	2,00
Troy church, for African Miss.	18,00	Rev. Henry Davis, for Foreign Missions, contributed as follows:	
Albany church, do.	12,19	Collection at Niagara Ass.	14,01
Do. for general purposes,	69,81	do. by friends to Missions in Medina,	7,04
A friend, for Burman Bible,	3,00	do. by friends at Hartford,	4,62
Gibbonsville and W. Troy Ch.	8,00	From Mrs. Buttolph,	,50
	111,00		26,17
Bap. Church in Hudson, contributed at Monthly prayer meetings, per Rev. E. Loomis,	13,00	Less expense of collecting,	1,17
Juvenile Soc. in Hudson Bap. S. S. for education and support of two Indian boys, (Benj. Stanton and Howard Malcom) at Valley Towns Station, per Rev. E. Loomis, forwarded by S. H. Cone,	20,00		25,00
Mrs. C. B. Latasse, King and Queen Co. Vir. for Bur. Bib. per W. & J. C. Crane,	1,00	Berkshire Bap. Ass. (Mass.) by C. B. Keyes, Treas. per Dea. Loring,	
Rev. S. C. Dillaway, Treas. of Washington Bap. As. for Bur. Mission,	33,97	For Burman Bible,	24,81
Elder Norton, Livermore, Me. for the Burman Mission,*	22,00	Foreign Missions,	47,18
Interest on do. for five years,	7,00	Dom. do. (Carey Station)	6,76
	29,00	Over in the above,	,25
Bap. State Con. of Ala. by Rev. T. Lea, per Rev. W. T. Brantly,	30,00		79,00
		Kennebec Society, Auxiliary to the Bap. Board of Foreign Missions, by John Hovey, Esq. Treasurer, by the hand of Capt Springer,	175,00
		Mrs. Elizabeth Coggeshall, towards the support of a Burman child to be called by her name, per Mr. John B. Jones,	25,00

\* This sum, \$22, was forwarded in March, 1825, and delivered to a gentleman, who engaged to hand it to the Treasurer, but who by mistake omitted it, and it was not received by him till within a few days.

H. LINCOLN, Treas.



# EDUCATION DEPARTMENT.

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THE Board of Directors of the Northern Baptist Education Society have obtained leave of the Publishers of the Baptist Magazine, to occupy quarterly, at least four pages in this highly useful Journal. In filling these pages, we shall endeavor to give the readers of the Magazine as much knowledge of our progress and of the progress of education generally, as circumstances will admit.

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## NORTHERN BAPTIST EDUCATION SOCIETY.

THIS Society was formed on the 24th of March of the present year. It originated in the Massachusetts Education Society,—a Society which was formed in 1814, and has accomplished more, probably, than any other similar Society in the denomination in this country.

The need of a Society that should occupy the place which the Northern Baptist Ed. Soc. now occupies, the leading and pious men in our denomination have long felt and deeply deplored. We had an Education Society of some sort in almost every New England State; but in all of them there was a want of system and efficiency. In relation to the accomplishment of the ultimate object of these Societies, we were like a few detached and feeble forces, opposed by a vast army of well disciplined troops: our efforts were mere skirmishes.

As the Massachusetts Education Society was central, and had become the most efficient of any of these Societies, it was thought desirable that this Society should throw off its territorial limits, and hold a similar relation to each of the Northern States. This object has been happily accomplished, and the principles of the Society established; which, so far as we have been able to learn, have met with general approbation.\* Two of the States have already become constituent Branches of the Northern Education Society; and each of the other States, so far as our intercourse has extended, has expressed a willingness to do the same.

The object of the Northern Baptist Education Society is, to assist in acquiring a suitable education, the indigent but worthy youth of our country, who give evidence that they are designed of Heaven for usefulness as ministers of the gospel. And the ultimate object of this Society will not be attained until it has called from secret retirement into a course of healthful study, every youth in our churches who is pining away under a conviction of duty to preach the gospel, and a conscious want of suitable qualifications.

We know that there have been, and still are, many such persons; and we believe that God will increase them as fast as they can obtain those qualifications, which he requires them to seek, until the church and the world shall be supplied with well qualified and devoted ministers.

The plan of the Northern Baptist Education Society is, to have a Society in each State, independent in itself, except so far as the mutual relation of giving and receiving aid, as the circumstances of a given Branch might admit or require. Great advantages are expected to result from such an organization. A Society thus situated in the midst of a given territory can best perform the necessary labor. The offi-

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\* For a full developement of the principles of the Society, we refer our readers to its Constitution and By-laws, which have been recently published.

cers of the Society, who are to have the management of its concerns, will doubtless be the best men in the State, and will be selected from its different sections ; so that they will be familiar with all necessary facts, whether they relate to the individuals who ought to be patronized, or to the means by which they are to be supported. On the other hand, advantages equally great are expected to result from a union of the several State Societies to some common head. In some of these States there is more wealth than in others ; but in all probability those States which have less wealth will furnish the greater number of students. Besides, it may occur that some State at a given time may have no students—but they have the means of support. Again, they may have twice as many students as they can support, and then let them call for aid. These circumstances, which we have now supposed might exist, actually do exist in the two States which have united with the Society. In Rhode Island they have the means of supporting five students ; but for two years past there has not been a beneficiary within the limits of the State. In New Hampshire there are at least eight beneficiaries, and they have not the means at present, of supporting the one quarter of them.

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#### EDUCATION SOCIETY OF WARREN ASSOCIATION.

The following extract is from a communication made to the Warren Association in 1791.

“A friend to the cause of true religion, and of the Baptist interest in particular, having for some time considered, that among that denomination there are but few charitable institutions, and reflecting that there are at all times, many young men who might be very useful in the church as ministers of Christ, whose circumstances in life in a great measure exclude them from the advantages of a good education, believes it to be a duty really incumbent on us to assist those of our own persuasion, so as to render them as useful as possible in the world. He is sensible that the great Head of the church may, and often does make use of men without the aids of human learning, as instruments greatly to promote his cause ; yet this should by no means prevent us from doing what may appear to be our duty : many a man who might have shone as a star of the first magnitude in the church, has been confined to a small circle, for want of some assistance of the nature we now contemplate. Impressed with these ideas, and a sincere desire to promote the cause of true religion, and the ordinances of the New Testament, as they were instituted by our blessed Lord and Saviour, he is induced most respectfully to offer to this Association, the idea of founding an institution, ‘For the purpose of assisting such young men of the Baptist denomination, as may appear to be suitably qualified for the ministry, with a collegiate education.’ It is therefore proposed, that the Association should recommend to all the churches in their communion in Massachusetts, New Hampshire and Rhode Island, a public collection on some Lord’s-day, for the purpose of commencing it, or in any other way they shall prefer ; that the moneys in *this*, and *other ways* obtained, shall be paid into the hands of a committee (of two or three) appointed by this Association, until the whole shall be collected, and by said Committee paid into the hands of the Trustees of the charity—who will so dispose of it, as they shall judge most for the benefit of the Institution ; the interest only of all such moneys, or other property as may be obtained, shall be yearly appropriated for the use of such students as may be admitted to the benefits of the proposed plan. The writer is

sensible that the sum thus to be expended will be small at first ; but this ought by no means to discourage us, if the plan itself is thought to be feasible ; for the foundation once laid, the superstructure, we hope, will be constantly building up until it shall be completed, by the charity of our friends, both in their life time, and at their death."

This communication is valuable both for its antiquity, and the justness of its sentiment. Forty years since, and there were but five charitable institutions in our country. The whole Baptist denomination at that time were a mere handful.

It is interesting to remark, that the same sentiments which are expressed in this projected plan, for an Education Society, have been steadfastly adhered to by our brethren in all their efforts to promote ministerial education, from that time until the present. We still believe that the great Head of the church may, and often does make use of men, who are unblessed with the aids of human learning, greatly to promote his cause. We believe also, that the same individuals who might be useful without the advantages of education, might become eminently so, could they enjoy these advantages. The question is not, whether mere human science can qualify a man to preach the gospel ; but whether a minister of the gospel, in the duties of his high calling, can derive assistance from his knowledge of human science.

This appeal to the great and good men of that Association, was not permitted to pass unnoticed. They immediately formed a Society, which has continued until the present time. This Society, during the long period of its existence, has accomplished much for the cause of ministerial education ; though its members and its resources have been successively diminished by the formation of a large number of new Associations. In its progress it has gladdened the heart of many a pious youth, and blessed many a church with the fruit of its labor. Recently the Society has been revived ; and they have become a Branch of the Northern Baptist Education Society. They possess a small fund, and were incorporated by the legislature of Rhode Island in 1823. They are able at present, to support five beneficiaries. And it is devoutly hoped, that the generous and spirited individuals who have recently come to the Society's help, will soon be joined by large numbers from every church in the State.

The Warren Association has long been distinguished as the patrons of sound learning. Frequent resolutions are found in their Minutes, recommending Brown University to the patronage of every Baptist church on the continent. And there are special reasons why they should continue to be the friends of all good learning. In the midst of the Warren Association is situated one of the most ancient and distinguished literary institutions in our country—an institution in whose brightening prospects the heart of every good man is now made to rejoice.

*The Officers of this Society are,*

FRANCIS WAYLAND, D. D. Pres.

Prof. A. CASWELL, Sec'y.

Dea. N. W. WATERMAN, Treas.

Rev. David Benedict,	Rev. R. E. Patison,	} Directors.
„ J. O. Choules,	„ Pharcellus Church,	
„ Flavel Shurtleff,	„ J. C. Welch,	
Rev. R. E. Patison,	} Examining Committee.	
„ Pharcellus Church,		
„ Wm. Phillips,		

## THE BRANCH SOCIETY OF NEW-HAMPSHIRE.

THIS Society was formed on the 24th of June of the present year, and is of course in a state of infancy. It has at present no permanent funds. A respectable number of clergymen and laymen have made themselves members of the Society, and several have become life members. The Society have received one beneficiary. The Northern Education Society have from the State of New Hampshire seven beneficiaries. This Branch, though small in its beginning, promises great usefulness.

*The Officers of the Society are,*REV. IRA PERSON, *Pres.*REV. SAMUEL COOK, *Vice Pres.*REV. BARON STOW, *Sec'ry.*MR. WILLIAM C. PARKER, *Treas.*

Rev. N. W. Williams,	Rev. Gibbon Williams,	} <i>Directors.</i>
„ Bela Wilcox,	„ George Evans,	
„ Oran Tracy,		
Rev. George Evans,	} <i>Examining Committee.</i>	
„ N. W. Williams,		
„ William Taylor,		

*An account of Moneys received by the Treasurer of the Northern Baptist Education Society, from June 14, to Sept. 14.*

## FOR LIFE MEMBERSHIP.

Thomas P. Ives, Esq. by himself,	- - - - -	\$50,00
Rev. G. F. Davis, by his people,	- - - - -	50,00
Rev. Amasa Sanderson, by Middlesex Missionary Society,	. - - - -	50,00

## FOR ANNUAL MEMBERSHIP.

Rev. Ezra Going,	- - - - -	5,00
Mr. Charles Forbes,	- - - - -	5,00
Dea. James Loring,	- - - - -	5,00
Mr. W. I. Nichols,	- - - - -	5,00

*Also,*

Dividend on Lynn Bank,	- - - - -	30,00
Of Baptist Church, West Cambridge,	- - - - -	5,00
Rev. Mr. Malcom,	- - - - -	5,00

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\$210,00

THE amount of money appropriated to beneficiaries at the last quarterly meeting of the Board, on the 14th of Sept. was \$820,00. On the same day 6 new beneficiaries were admitted to the Society's patronage.

\*\* All communications to the Northern Baptist Education Society should be addressed to E. THRESHER, to the care of Lincoln & Edmands. Or left at the Society's room, No. 59 Washington-Street.



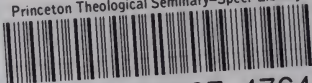
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